

Outlines of the Mahâyâna
As Taught by Buddha

S. Kuroda

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OUTLINES
— OF —
THE MAHĀYĀNA
AS TAUGHT BY
BUDDHA.

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OUTLINES OF THE MAHĀYĀNA

AS TAUGHT BY BUDDHA.

✓ BY
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CAREFULLY EXAMINED BY THE SCHOLARS OF THE
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FOR CIRCULATION AMONG THE MEMBERS OF THE PARLIAMENT OF
RELIGIONS TO BE HELD IN CHICAGO IN CONNECTION
WITH THE WORLD'S COLUMBIAN FAIR.

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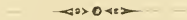
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INTRODUCTORY REMARKS.



Two thousand nine hundred and twenty years ago (B.C. 1027), our Great Sage, the world-honored Sidhârtha was born in the palace of his father, Râja Sudhodana, in the city of Kapilvastu, Magadha. Lamenting that men are inevitably subject to the sufferings of sickness, old age, and death, he, in his nineteenth year, forsook his heirship to the kingdom and all his precious possessions, and secretly stole out of the palace into the mountains to seek the path by which he should be able to escape from these sufferings and to attain to the perfect emancipation. Six years he spent in meditation and asceticism ; but finding that ascetism was not the path he was seeking, he abandoned it, and retired to the shade of the Bodhi tree, to meditate upon the truth of nature. At last, having clearly perceived the true nature of mind, he attained to the perfect enlightenment, and henceforward he was Sâkya-Muni. This was in his thirtieth year. After that, for fifty years, he exerted himself teaching and enlightening sentient beings till, at the age of seventy-nine, he left this world.

The precepts and doctrines of Buddha are very extensive and numerous, but they are all included in the "Mahâyâna" and "Hînayâna." The doctrine of "Hînayâna" teaches us how to arrive at Nirvâna by renouncing the miseries of birth and death, and is, therefore, called the "doctrine of attaining to enlightenment through the perception of misery." In the Mahâyâna, birth and death, as well as Nirvâna itself, are taken to be one and the same; and to reap the grand fruit of Buddhahood by cultivating the great wisdom is its aim. Hence it is called the "doctrine of attaining to enlightenment by perceiving the non-existence of all things." Though these two doctrines are not without differences, they were both taught by one Buddha, and are one and the same in their aim of removing the delusions of men and of leading them to the true enlightenment. They are nothing but different aspects of the same principle, adapted to the capacities of converts; and thus the Mahâyâna doctrine comprehends the whole of the Hînayâna.

One thousand and sixteen years after Buddha's departure from this world (A.D. 67), Buddhism was introduced into China; and four hundred and eighty-five years later (A.D. 552), it came over to Japan. The doctrines thus propagated were those of the Mahâyâna and Hînayâna of course. But in Japan all sects that arose were founded upon the former doctrine, while the latter was and is being studied by the Buddhist scholars only as secondary branch of religious knowledge. In Southern India, Ceylon, Birman, Siam, etc., only

the Hînayâna is taught. In Nepau (Northern India), Thibet, China, and Corea, the Mahâyâna doctrine prevails more or less. After the lapse of three thousand years, during which Buddhism has been extensively spread over the East, the two doctrines of Mahâyâna and Hînayâna are found still well-defined and flourishing in our country.

The sound of a large bell reaches far and wide, but the bell must be rung ; the doctrines of a great sage are by no means restricted to a small district, but opportunities for their propagation must be utilized. That Buddhism has been propagated over the East only and never spread to the West, is to be regretted indeed, but can not now be helped. The advancement of science, however, seems to induce the Christian people of the West to inquire into Buddhism. When it was first made known to them, even the Hînayâna doctrine of Southern India was highly admired by them. How much more, then, must they not glorify the wonderful doctrine of Mahâyâna ! Since the Restoration of Meiji, the followers of Buddhism in our country had always had in their mind the propagation of Buddhism to the Western countries, and are only waiting for an opportunity. The Parliament of Religions to be held this year in connection with the World's Columbian Fair, is a very good opportunity to make known among the Christian countries the doctrine of Mahâyâna. The "Bukkyô-Gakkuwai," a society whose sole aim is the propagation of Buddhism, resolved to take advantage of this opportunity

to impart to those Christians who are willing to receive truth the light of Buddhism, and thus to discharge their duty towards them as Buddhists and as fellow-men. For this purpose they entrusted the author with the preparation of a short *tréatise* on Buddhism. Strong sympathy induced the author to undertake the task. First invoking the help of Buddha, and then consulting the writings of ancient sages, he has written, without prejudice to any of the different sects, this epitome upon the Mahâyâna, in which some attention is also given to the Hînayâna doctrine.

The doctrine of Mahâyâna is both wide and deep, and can hardly be treated of exhaustively. But should the readers carefully study the few chapters of this treatise, they will be able to form clear ideas of the doctrine itself. A few words upon the arrangements and connections of the chapters in this treatise may not, the author thinks, be altogether useless to the readers.

The purpose of Buddha's preaching was to bring into light the permanent truth, to reveal the root of all sufferings, and thus to lead all sentient beings into the path of the perfect emancipation from all passions. Harmony with this path, therefore, brings out every beauty of virtue ; admits every true science ; enlightens every class of men, monarchs and subjects, noble and humble, rich and poor, strong and weak ; and makes every country prosperous. Those who are not acquainted with the purpose of Buddha, however, are

apt, in professing Buddhism, to stick to one corner only in neglect of the other three, and to hold perverted and heretical views contrary to the true aspect of the perfect emancipation. This must be first borne in mind by those who study Buddhism. The author, therefore, sets forth the Principles of Buddha's Teaching in the first chapter.

The benefits which Buddhism bestows are very numerous. In their substance and ultimate end, they may be summed up as leading men to the perfect emancipation by breaking through their delusions, and as enabling them to benefit gods and men through their achievements of great wisdom and felicity. A religion however excellent, virtue however praiseworthy, learning however profound, wisdom however great, are not in concord with the path of emancipation, if they are colored by the least prejudice. Thus the good sayings and the good conduct of those who have not true view, are compared by the Bodhisattva Nâgârjuna to words accidentally formed on boards by the wood-worm, for such sayings and such conduct are not inspired by the light of wisdom. The aim of Buddhism is to rouse men to the true view by breaking up delusions and to lead them to the path of perfect emancipation and Nirvâna. So the author has treated of Emancipation and Nirvâna in the second chapter.

To attain the perfect emancipation, the ultimate aim of Buddhism, one must understand, and believe in, the law of cause and effect. All occurrences in the world,

the phenomena of birth and death, the states visible and invisible, all are rigidly governed by the law of cause and effect. It is only after the full understanding of this principle that the truth of non-individuality can be comprehended, that the perfect emancipation can be attained; by this alone, all good conduct and all virtues, such as pity, benevolence, etc., are called forth, and all bases of virtue, such as forbearance, energy, etc., are perfected. The causal connection between actions and effects, therefore, is the topic of the third chapter.

Having understood the law of causation, one must know that the states in which Buddhas, Bodhisattvas, and gods are, and the results which appear in the three worlds and six states, are all sprung up through the force of this law, and that they are limitless. The causal aspect of things pure and impure is, therefore, treated of in the fourth chapter.

But though the law of causation extends to all things and is limitless in its dominion, all these things are yet but waves raised on the sea of man's mysterious mind. There are no natural Buddhas nor natural gods. Let us, therefore, believe in the mysterious nature of mind and try to unveil its true essence by practicing all virtue forever and everywhere in infinite time and space; for in this way Sakya-muni and all other Buddhas of the past ages have arrived at the perfect enlightenment. Let us, therefore, follow the holy track of Buddhas and achieve the perfect enlightenment, for the wonderful essence of our mind is

not different from that of Buddhas. The fifth chapter is, therefore, allotted to a discussion of the principle that all things are nothing but mind.

The doctrines of Buddha are numbered at over eighty-thousand, but they were only doctrines applicable to special circumstances. Though the gates are thus very numerous, yet they all lead to the palace of the perfect emancipation, the goal of Buddhism. The separation of the adherents of the Mahâyâna into various sects after Buddha's departure from this world is also due adaptation to special circumstances. And though different sects are not without their differences, they have yet but one and the same aim. The author, thus, concludes this treatise with a chapter on Sects in Buddhism.

The doctrine of Mahâyâna, however, is both wide and deep. It can hardly be communicated by words nor understood by thinking, and it is certainly impossible to give it the full significance it deserves in a treatise so short as this. This is, therefore, only a very rough sketch of the Mahâyâna. Moreover, the author does not make any claim to literary ability, and there may be many passages that are not sufficiently clear. But should the readers read and re-read this treatise and ponder over its contents, the help of Buddhas shall come from without, the wonderful nature of their mind shall reveal itself from within, and the doctrine of the Mahâyâna shall be clearly understood.

CHAPTER I.

PRINCIPLES OF BUDDHA'S TEACHING,—TRUE NATURE OF BUDDHISM.

All sentient beings, enwrapped by absurd covetousness, are suffering from innumerable pains, without being able to enjoy the highest and everlasting happiness. Bhagavat Sâkya, taking pity on their miserable condition, came to this world, and breaking off their attachment to this covetousness, showed them the path to the true "Moksha" (perfect emancipation from all passions).

There is nothing in things themselves that enables us to distinguish in them either good or evil, right or wrong. It is but man's fancy that weighs their merits and causes him to choose one and to reject the other. Buddha's insight into things, his words, and actions were in perfect accord with truth itself; and in the teachings of his whole life, he never set forth unchanging doctrine by establishing fixed dogmas. Although "Anâtman" (non-individuality) is the general principle of Buddhism, yet his teaching this principle was meant not so much to show the true meaning of "Anâtman" as to destroy man's erroneous attachment to ego. Thus Kâtyâna, a

disciple of Buddha, was justly reproved by him for insisting on the doctrine of "Anâtman." When he said, "Things exist," he did not mean to show their real existence; nor to teach their non-existence when he said, "Things do not exist." He only meant to discard the prejudiced attachment to either of the doctrines, and to make men follow the absolute truth of nature. As Confucius, though he taught filial duty differently on different occasions, never missed its essential principle; or as the means for governing states, however various they may be, have the sole object of promoting the welfare and securing the happiness of the people, so it is also with everything that Buddha has said or done. Though from the words and sentences of his teaching, different and diverse imports might be collected, yet his sole end was to lead men to the path of the true Moksha.

The doctrines of Buddhism are estimated to be eighty-four thousand in number, yet they have no fixed forms; so that in the teachings of Buddha through his whole life, neither invariable doctrines nor biased adherence to any of them can be found. In the "Sûtra" (discourses of Buddha) it is written that Buddha never uttered even one word since his attainment to the perfect enlightenment; in the "Abhidharma" (discourses of Bodhisattva), the biased observance of disciplines and precepts are blamed.

He who tries to find out the essence of Buddhism from the mere words of the Sûtras, though he read

through thousands of volumes, shall never be able to comprehend it fully ; and what little he thinks he has comprehended, may not be free from erroneous conceptions. Thus Mahâdeva (who lived about one hundred years after Buddha) perused the whole Tripitaka, but gained nothing ; while Suddhipamhaka, a disciple of Buddha, read only a short piece from the Sûtra, and amid his menial duties of sweeping in a monastery, he realized the essence of Buddhism. The true meaning of Buddhism, therefore, can not be sought in the mere words and sentences of the Sûtras. Those who study Buddhism without comprehending the true reason of Buddha's teaching, and see fixity in its doctrines, are not different from heretics. They may be compared to blind men standing on the brink of a precipice. As the pure water that passes through the throat of a poisonous reptile becomes itself poisonous, so in the ordinary mind that seeks Buddhism in the words and sentences of the Sûtras, every word and every sentence becomes impregnated with prejudices, and the true path to Moksha can not be found.

CHAPTER II.

“MOKSHA” AND “NIRVĀNA” —OBJECT OF BUDDHISM.

Sentient beings, roving within the two spheres of pain and pleasure, are trying to seek the latter and to shun the former. This desire is the manifestation in them of the natural attributes of things; but being compelled, in consequence of their “Karma” (actions) to enjoy pleasure or to suffer pain, and restrained by favorable or unfavorable circumstances, they have no freedom. In ancient times there were in India ninety-five schools of heretics, whose views, though different in particulars, agreed in the belief that the “Palace of Heaven” was the place of emancipation. This false view came from their not understanding the principle that effects depend upon causes, and from their thinking the world of man the region of pains and crimes, and the “Palace of Heaven” the place of peaceful enjoyment and emancipation.

Being ignorant of the causes of pain and pleasure, and incapable of knowing the true nature of Moksha, the ordinary minds, on account of their own false discriminations and blind attachments, roam about within the world of man, Heaven, and the worlds of unmixed miseries. Of these, the worst are the three

worlds of miseries (of beasts, hungry ghost, and hell), the best is Heaven, and the world of man is a place where good and evil are mingled. Those who are in the world of man are exempted from the worst evils ; and those who are in Heaven, are freed from the evils found in the world of man. But to be partly free from evil, is not perfect emancipation ; nor is enjoying a part of excellent fruit, perfect happiness. There is no restraint in things nor discrimination in mind. When one is freed from these restraints and discriminations, mind becomes pure, and the true Moksha is attained, no matter whether it be in Heaven or in the world of man.

There is no distinction between right and wrong in things ; it is man's own conjecture that makes the distinction. In any doctrine there is nothing either agreeable or disagreeable ; it is man's inclination that makes it the one or the other. Men are given to joy and sorrow ; their dispositions are capricious ; and blinded by worldliness, they see not the true path. There are some who think their learning the most profound, and disparage that of others. There are others who, addicted to the belief they were well taught, show increasing respect for their own belief and at the same time increasing disgust for that of others. All this originates from prejudice and over-confidence. Not knowing that they are masters of their own mind, such men take their mind to be their masters ; hence abundance of trivial controversies. The delusion of attachments, of distinctions between one's own self and that of others, interior and exterior, subject and object,

rough and fine, shallow and deep, thick and thin, etc., is clearly explained in the "Abhidharmapitaka."

Rising above love and hatred, not seeing friend or enemy, right or wrong, and abiding in the truth even among worldly relations, passing the time peacefully and thus attaining to perfect freedom from all restraints; this is the state of the true Moksha. To be free from all pains of restraint and to reach the state of the perfect and everlasting happiness; this is the highest Nirvâna. For then all mental phenomena, such as blind desires, etc., are annihilated. And as such mental phenomena are annihilated, there appears true nature of mind with all its innumerable functions and miraculous actions. Nirvâna, therefore, is by no means a state of mere extinction. Nor is Moksha necessarily very far off. It is said in the Sûtras that a Bodhisattva sees Moksha in the unenlightened mind of living beings; again it is stated in the "Abhidharma" that Moksha is open to all, to clergy and laity, to high and low, to great and humble. In the Hînayâna, mind and body are considered as the sources of pain, and, consequently, Moksha is equivalent to the leaving of the six states of life, (deva, man, asura, beast, hungry ghost, and hell) giving up mind and body, and Nirvâna is to attain to the eternal extinction of them. This view comes from the doctrine called "seeking extinction," and is only a partial exposition of Buddhism. The true nature of Moksha and Nirvâna, therefore, can not be understood from the point of view of the Hînayâna alone.

CHAPTER III.

ACTIONS AND RESULTS, CAUSES AND EFFECTS.-- THE LAW OF GENERATION AND EXTINCTION OF ALL THINGS.

The truth is one and the same in all times and is universal. When the clouds gather and rain falls, plants grow. The law of causation extends to all things of the universe, and manifests itself unmistakably wherever causes are accompanied by favorable conditions. Where there is a cause, there is an effect, as the echo follows the sound. Without sowing the farmer will wait for a harvest in vain; the monarch who oppresses his subjects, can not expect peace; for the expectations of these two are against the law of causation. A cause is invariably accompanied with its corresponding effect, and an effect has, of necessity, a corresponding cause that produced it. To produce an effect, however, a cause requires adventitious aid from without. These prerequisites are called conditions. Seed, for example, is a cause, the plant is its effect, and rain, dew, water, soil, light, heat, etc., are favorable conditions. There is no reason why a cause accompanied with favorable conditions, would not produce its effect. *Samsâra* (ever-recurring births and deaths among the six worlds), distinction between the

pure and impure, and the generation of all things, are rigidly subject to the law of cause and condition. Even Buddhas of the three ages (past, present, and future) have not been and shall not be able to alter this great law.

Among heretics, some forms of the theory of causation are also maintained ; but they do not acknowledge that birth and death are caused by the co-operation of causes and conditions. There is a school of heretics that holds that the nature of all things is permanent. Before things take their forms they are contained in "One"; when they take forms they appear as mountains, rivers, men, etc.; and when they disappear they are again absorbed in the "One." This "One" is called "Prakṛiti" (hidden element), and those which take forms are called the twenty-three "Tatvas" (realities); the former being the root of the latter. There is another school of heretics that maintains that the four great principles, earth, water, fire, and air, are the elements from which all things were and are being produced. From the combinations of these principles, mind and body are formed ; so are the heavens and the earth, the mountains and the rivers. Again, there is another body of heretics who hold that the universe and all things therein were created by a creator. The forgoing opinions have originated from the erroneous views called the *Nastika-dṛishṭi* and the *Astika-dṛishṭi*. These heretics consider the nature of all things which are produced by causes and conditions, as permanent or as created by

an agent. This is the fallacious view called *Astika-drīshṭi*, which invests the productions of fancy with reality, and may be likened to the effort of binding the moon upon the water with the hair of tortoises. Again, being unable to see the true origin of misery they deny that all things owe their origin to causes and conditions, and being ignorant of the principle of ever-recurring births and deaths, they acknowledge only the composition and decomposition of things. This is the *Nāstika-drīshṭi*, which diminishes the nature of things through their fancies, and may be likened to the attempt of making a ship sail on a plain. The conceited and proud cherish these prejudices called "*Nāstika-drīshṭi*" and "*Astika-drīshṭi*" and ignore the law of causes and conditions. But were these heretics to comprehend this great law rightly, their theories of "*Prakṛiti*" or of the existence of a creator might be reconciled with Buddhism.

Wanderings in the six states of life depend upon the law of causation only. There are neither creators nor created; nor are men real beings. It is actions and causes that, under favorable conditions, give birth to them. For men are nothing more than the temporary combinations of five "*Skandhas*," or constituents (matter, perception, conception, will, knowledge). The beginning of this combination is their birth; its decomposition, their death. During the continuation of this combined state, good and bad actions are done, seeds of future happiness and pain are sown, and thus the alternation of birth and death goes on without

end. Men are no real beings that wander about between birth and death by themselves, nor is there any ruler that makes them do this, but it is their own actions that bring about these results. The aggregate actions of all sentient beings give birth to the varieties of mountains, rivers, countries, etc. They are caused by aggregate actions, and so they are called "Adhipati-phala" (aggregate fruits). As those who are virtuous in their heart, are never wicked in their countenance, and as in the countries where good customs prevail, good omens appear, and where people are wicked, calamities arise, so men's aggregate action bring forth their appropriate fruits. By the particular actions of individuals, each man receives mind and body corresponding to the causes at work, internal causes of actions being favored by external conditions. And as these good and bad actions yield fruits, not when they are done, but at some future time; so they are called "Vipâka-phala" (fruits that ripen at some future time). The period from birth to death in which the body continues, is the life of man; and that from formation to destruction, in which they assume similar forms, is the duration of countries, mountains, rivers, etc. The death of sentient beings as well as the formation and destruction of countries, mountains, rivers, etc., are endless in their operation. As the circle which has no end, they also have neither beginning nor end. Though there exist neither real men nor real things, yet effects appear and disappear where actions are accompanied with conditions, just

as the echo follows the sound ; and all things, rough or fine, large or small, come and go every moment, without any fixed forms. Men and things, therefore, are mere names for durations in which similar forms continue.

Our present life is the reflection of past actions. Men consider these reflections as their real selves. Their eyes, noses, ears, tongues, and bodies, as well as their gardens, woods, farms, residences, servants, and maids, men imagine to be their own possessions ; but, in fact, they are but results endlessly produced by innumerable actions. In tracing everything back to the ultimate limits of the past, we cannot find a beginning ; hence it is said that birth and death have no beginning. Again when seeking the ultimate limit of the future, we can not find the end. These facts caused Bodhisattvas to make the strong and steady resolution to attain Nirvâṇa and to save all beings. Those who, through this resolution, forsake all vices and practice all virtues and thus attain to the highest Moksha, are called Buddhas.

CHAPTER IV.

PURE AND IMPURE CAUSES AND CONDITIONS— REASON WHY THERE ARE DIFFERENCES BETWEEN CONFUSION AND ENLIGHTENMENT.

The attributes possessed by the “*Srâvakas*” and “*Pratyeka-buddhas*” (these are two kinds of sages, who strive after *Nirvâna* as taught in the *Hînayâna*) “*Bodhisattvas*” (those who strive after *Nîrvâna* as taught in the *Mahâyâna*) and “*Buddhas*,” the actions done by them, and the countries they live in, are called “pure things.” The attributes, actions, and countries of those who are in the worlds of gods, hells, hungry ghosts, brutes, and men, are called “impure things.” Pure things come from pure actions, and impure things, from impure actions. What are called pure actions, are those good actions done, after the desire for *Moksha* has once been awakened through the clear comprehension and the sincere and strong belief in the causality of the generation and extinction of all things. Those good actions that are done without men being aware of their doing good, without expectation of reward, and without perceiving the magnitudes of good, are also pure. Of pure actions there are two kinds, secular and ecclesiastical. All worldly virtues, such as loyal-

ty, benevolence, etc., are secular good actions ; while the practices which lead to Moksha and which are observed by those of the "Triyânâ," or three vehicles of "S'râvaka," "Pratyeka-buddha," and "Bodhisattva," who cultivate the three learnings of precepts, meditation, and wisdom, are called ecclesiastical good actions. On the other hand, impure actions are those which cause the wanderings in the six worlds. In these there are also two kinds of good and evil. Impure good actions are loyalty, filial piety, benevolence, charity, observance of precepts, meditation, etc. In this case these actions originated in the promptings of mind, and as the actions done by those who do not strive for Moksha can yield excellent fruits only in the worlds of gods and men, they can not save them from the sufferings incidental to birth and death. These actions are hence called impure. Killing, stealing, hypocrisy, cheating, etc., are called bad actions. Those who do bad actions wander from darkness to darkness, while those who practice good actions pass from light to light. Pure actions bring forth the Pure Lands of all the quarters of the universe (lands produced by the pure mind) and the sages of "Triyâna"; while impure deeds produce the Impure Lands everywhere (lands produced by impure mind) and good or bad results. Where there are actions there are corresponding results; and as the varieties of actions are innumerable, so are the fruits infinite.

After the heaven and the earth began to exist

(through the actions of pre-existing sentient beings), there appeared human beings ; and after the appearance of human beings, there sprang up the distinctions between high and low, noble and humble, and all the relations between monarch and subjects, father and son, husband and wife, elder and younger brothers, senior and junior, etc. When the monarch is benevolent, and the subject loyal, when the father is affectionate and the son obedient, every one doing his duty, they are said to have attained to the perfect path. Men, gods, and Buddhas have paths of their own. Though the true essence of mind has no distinctions, the distinctions between purity and impurity caused by actions are innumerable. All virtues appear in accordance with this essence of mind, all vices originate against it ; for the true essence of mind is originally pure and has no distinctions between good and evil, which conceptions are only phenomena produced in consequence of actions. Virtues are pure things, so they are in harmony with the essence of mind ; vices are confused things, so they are opposed to it. The law of causation is as infallible and certain as the flame ascends to the sky and as water flows to the sea. So actions in harmony with the essence of mind become the causes for indistinction, and at last produce corresponding fruits similar to those acquired by Buddhas ; while actions opposed to the essence of mind become the causes for distinction and finally bring forth the fruit of the distinctions that are found in the worlds of men, gods, and the three states of misery.

Even the least virtues must, therefore, be praised, and the least vice must be blamed. Bodhisattvas teach the path for men in the world of men, and practice the path of gods in that of gods, to protect sentient beings, and to lead them to purity. But this purity is unattainable to sceptics, unbelievers, and the proud. Those who scorn the sages and scandalize the pure state without attaining themselves to it, are not to be considered noble-minded.

CHAPTER V.

ALL THINGS ARE NOTHING BUT MIND—THE TRUE NATURE OF ALL EXISTENCE.

The distinctions between pure and impure is made by the mind; so are also all the changes in all things around us. All things that are produced by causes and conditions, are inevitably destined to extinction. There is nothing that has any reality; when conditions come things begin to appear, when conditions cease these things likewise cease to exist. Like the foam of the water, like the lightening flash, and like the floating, swiftly vanishing clouds they are only of momentary duration. As all things have no constant nature of their own, so there is no actuality in pure and impure, rough and fine, large and small, far and near, knowable and unknowable, etc. On this account it is sometimes said that all things are nothing. The apparent phenomena around us are, however, produced by mental operations within us, and thus distinctions are established.

These distinctions produced by mental operations are, however, caused by fallacious reasoning nurtured by the habits of making distinctions between ego and non-ego, good and bad, and by ignorance of the fact

that things have no constant nature of their own and are without distinctions (when things thought of have no corresponding reality, such thinking is called fallacious. It may be compared to the action of the ignorant monkey that tries to catch the image of the moon upon water). Owing to this fallacious reasoning, a variety of phenomena constantly appear and disappear, good and bad actions are done, and the wanderings through the six ways or states of life are thus caused and maintained.

All things are included under subject and object. The subject is an entity in which mental operations are awakened whenever there are objects, while the object consists of all things, visible, and invisible, knowable and unknowable, etc. The subject is not something that occupies some space in the body alone, nor does the object exist outside of the subject. The innumerable phenomena of subject and object, of ego and non-ego, are originated by the influence of fallacious thinking, and consequently various principles, sciences, and theories are produced.

To set forth the principle of "Vidyâmâtra" (all things are nothing but phenomena in mind), phenomena of mind are divided into two kinds:—"Goshiki" and "Fumbetsujishiki." They are also divided into eight kinds:—1. *Kakshur-vijñâna* (mental operations depending on the eye), 2. *Srotra-vijñâna* (those depending on the ear), 3. *Ghrâna-vijñâna* (those depending on the olfactory organs), 4. *Gihvâ-vijñâna* (those depending on the taste), 5. *Kâya-vijñâna*

(those depending on the organs of touch), 6. *Mano-vijñāna* (thinking operations), 7. *Klishṭa-mano-vijñāna* (subtile and ceaseless operations), 8. *Ālaya-vijñāna* (all things come from and are contained in this operations; hence its name, meaning receptacle). According to the former division, the various phenomena which appear as subjects and objects are divided into two kinds:—the perceptible and knowable, the imperceptible and unknowable. The imperceptible and unknowable phenomena are called “*Gosshiki*” while the perceptible and knowable phenomena are called *Fumbetsujishiki*. Now what are the imperceptible and unknowable phenomena? Through the influence of habitual delusions, boundless worlds, innumerable varieties of things spring up in the mind. This boundless universe and these subtile ideas are not perceptible and knowable; only *Bodhisattvas* believe, understand, and become perfectly convinced of these through the contemplation of “*Vidyāmâtṛâ*”; hence they are called imperceptible and unknowable. What are the knowable and perceptible phenomena? Not knowing that these imperceptible and unknowable phenomena are the productions of their own minds, men from their habitual delusions invest them with an existence outside of mind, as perceptible mental phenomena, as things visible, audible, etc. These phenomena are called perceptible and knowable. Though there are thus two kinds, perceptible and imperceptible phenomena, they occur upon the same things, and are inseparably bound together

even in the smallest particle. Their difference in appearance is caused only by differences both in mental phenomena, and in the depth of conviction. Those who know only the perceptible things without knowing the imperceptible, are called the unenlightened by Buddha. Of the eight mental operations, the eighth, *Âlaya-vijñâna*, has reference to the imperceptible, while the first six refer to the perceptible phenomena. All these, however, are delusive mental phenomena.

In contra-distinction to the fallacious phenomena, there is the true essence of mind. Underlying the phenomena of mind, there is an unchanging principle which we call the essence of mind ; the fire caused by fagots dies when the fagots are gone, but the essence of fire is never destroyed. The essence of mind is the entity without ideas and without phenomena, and is always the same. It pervades all things, and is pure and unchanging. It is not untrue or changeable, so it is also called "*Bhûtatathata*" (permanent reality).

The essence and the phenomena of mind are inseparable ; and as the former is all-pervading and ever-existing, so the phenomena occur everywhere and continually, wherever suitable conditions accompany it. Thus the perceptible and imperceptible phenomena are manifestations of the essence of mind that, according to the number and nature of conditions, develop without restraint. All things in the universe, therefore, are mind itself. By this we do not mean that all things combine into a mental

unity called mind, nor that all things are emanations from it, but that without changing their places or appearance, they are mind itself everywhere. Buddha saw this truth and said that the whole universe was his own. Hence it is clear that where the essence of mind is found and the necessary conditions accompany it, the phenomena of mind never fail to appear. So the essence of mind is compared to water, and its phenomena to waves. The water is the essence, the waves are the phenomena ; for water produces waves when a wind of sufficient strength blows over its surface. The waves, then, are the phenomena, the water is the essence ; but both are one and the same in reality. Though there is a distinction between the essence and the phenomena of mind, yet they are nothing but one and the same substance, that is, mind. So we say that there exists nothing but mind. Though both the world of the pure and impure, and the generation of all things, are very wide and deep, yet they owe their existence to our mind. Men, however, do not know what their own minds are ; they do not clearly see the true essence, and, adhering to their prejudices, they wander about between birth and death. They are like those who, possessing invaluable jewels, are, nevertheless, suffering from poverty. Heaven and hell are but waves in the great sea of the universe ; Buddhas and demons are not different in their essence. Let us, therefore, abide in the true view and reach the true comprehension of the causality of all things. Thus far we have briefly explained the principles of

pure and impure, actions and results, and Vidyâmâtra, from the standpoint of causation. The methods and doctrines through which vice may be abandoned and all excellent virtues cultivated, are fully detailed in the Sûtras and Abhidharmas of the Mahâyâna.

CHAPTER VI.

SECTS IN BUDDHISM.

When Buddha came to this world, the time was ripe for his teachings, and so those who heard him, attained Moksha instantly. Those who are born after Buddha are forever excluded from this benefit. After Buddha's departure from this world the higher class of his disciples, Ârya Mahâkâsyapa and others, who had heard and seen him and were enlightened, assembled at the Saptaparva Cave of Magadha, in Central India, to the number of one thousand, and in ninety days, collected the Tripitaka which they wrote upon the leaves of the Tâla tree, to hand it down to the posterity and to lead sentient beings to the true enlightenment. After this, the Mahâyâna and Hînayâna doctrines were differently propagated. The adherents of the latter doctrine divided into various sects owing to differences in the interpretations of the Hînayâna Sûtras preached by Buddha ; while among the believers in the former doctrine, the same diversity occurred, each sect taking as its standard a particular body of teaching as inculcated by Buddha at a certain place and time, and explaining with it the whole of the remaining Scriptures.

In India, two sects, those who adopted the Three

Sâstrâs and those who made the Vidyâmâtra their standards, arose about 1100 years after Buddha, or about 151 A.D. In China Kumârajîva first translated and introduced the Three Sâstrâs, 1350 after Buddha or 401 A.D. After him Dharma (or Bodhedharma) founded the Dhyâna sect and taught the doctrine of the mental communication of thought without words, 1469 after Buddha, or 520 A.D. Chiki established the the Tendai sect with its doctrines based on the Sad-dharma-pundarîka-Sûtra, 1524 after Buddha, or 575 A.D. Dôsen formed the Vinaya sect with its teachings derived from the Dharmagupta-Vinaya, about 1564 after Buddha, or about 615 A.D. Zendô founded the Jôdo sect based on the Amitâyus-dhyâna and other Sûtras, 1590 after Buddha, or 641 A.D. Genjô and Jion originated the Hossô sect that adheres to the Vidyâmâtra Sâstra, etc., 1594 after Buddha, or 645 A.D. Genju instituted the Keron sect with its teachings resting on the Avatamsake-Sûtra, about 1625 after Buddha, or about 676 A.D. After all these had been established, Amoghavajra and Keikwa organized the Mantra sect, the doctrines of which are derived from the mysteries of the Mahâvairochanabhisambodhi-Sûtra, about 1669 after Buddha, or about 720 A.D. Besides these, there are many other sects which need not be mentioned here. In Japan, Yekwan was the introducer of the Three Sâstras sect, 1574 after Buddha, or 625 A.D. ; Dôshô, of the Hossô sect, about 1602 after Buddha, or about 653 A.D. ; Dôshun, of the Keron sect, 1685 after Buddha, or 736 A.D. ; Ganjin, of

the Ritsu sect, 1703 after Buddha, or 754 A.D.; Saichô, of the Tendai sect, 1754 after Buddha, or 805 A.D.; Kûkai, of the Shingon sect, 1755 after Buddha, or 806 A.D.; Genkû, of the Jôdo sect, 2124 after Buddha, or 1175 A.D.; and Yeisai, of the Rinzai sect, 2140 after Buddha, or 1191 A.D. Shinran founded the Shin sect, 2173 after Buddha, or 1224 A.D.; Dôgen introduced the Sôtô sect, 2176 after Buddha, or 1227 A.D.; and Nichiren established the Hokke sect, 2201 after Buddha, or 1252 A.D. Though these various sects are not without differences in their views, yet they are all founded upon the teachings of Buddha and are alike in taking the true Moksha for their ultimate end. For the principles of causation and of Anâtman are held both in the Mahâyâna and the Hînayâna; and the non-existence of both self (Âtman) and of things outside it (Dharma),” as well as the doctrine that all things are nothing but mind, are the fundamental principles of all the sects adhering to the Mahâyâna. Such being the fact, one may enter into Buddhism through any of the above sects.

How these various sects interpret the doctrines of Buddha, we will illustrate with an example from the Jôdo sect.

In this sect, the doctrines of Buddha are divided into two the divisions, the “Shôdô-Mon” and the “Jôdo-Mon.” To understand what the former is, it is necessary first to know the meaning of Shôdô. The Shôdô, or true wisdom, is that by which one is enabled to be enlightened and to attain Moksha. There

are four kinds of wisdom ;—1. inherent wisdom ; 2. wisdom acquired from learning ; 3. wisdom acquired from meditation ; 4. perfected wisdom. The first kind of wisdom includes those natural capacities by which men are enabled to comprehend science, literature, etc., and to read and understand the *Tripiṭaka*, though not so perfectly as to wish for *Moksha*. The second kind is that by which men, by hearing worthy priests or learning sacred books, are awakened to a deep belief and enter Buddhism, and by which virtuous actions are prompted in a mind yet disturbed and roaming. The third kind is the wisdom in which the truth acquired through meditation accords with that of the *Sûtras*. The fourth is that in which the meditative wisdom having been developed and become clearer, permanent truth is seen by mental inspection and direct cognition without learning or meditation. The true wisdom which perfectly understands the principles of the non-existence of self (*Âtman*) and of things (*Dharma*), as well as the fact that all things are nothing but mind, through the influence of the last three kinds of wisdom, is called *Shôdô*, or true wisdom. That true wisdom in which a part of these principles, that is, the non-existence of the ego, (*Âtman*), is perceived, is called *Hînayâna*. That wisdom in which the above mentioned principles are all realized as a whole, is called *Mahâyâna*. And that division of Buddhism which teaches the way to acquire the true wisdom and

to attain Moksha through men's own actions done in this world, whether it be Hînayâna or Mahâyâna, is called the Shôdô-mon. The sects of Tendai, Kegon, Sanron, Hossô, etc., belong to this division.

The Jôdo-mon is that division in which those who are unable to attain Moksha in this world, are taught how to be first born in the Pure-Land through the merit of believing in Buddhas and to acquire the great fruit of Buddhahood by cultivating the deeds and vows of Bodhisattva. The Jôdo sect of the present day belongs to this division. This sect takes the Amitâyus-dhyâna-sûtra, and the larger and smaller Sukhâvatîogûha-sûtras, etc., as its standards, and the chief aim of its adherents is to be born in the Western Pure-Land of the Amitâbha.

Though there are the two different passages of the Shôdô-mon and the Jôdo-mon, Moksha is attained equally through both. Nor is there any difference in cultivating and practicing the deeds and vows of Bodhisattvas: both aim at Buddhahood and can attain true Moksha. Those who follow the former division, though they attain Moksha in this world, must still accomplish the excellent deeds and vows of Bodhisattvas in the Pure-Land; while the followers of the latter, though they are born in the Pure-Land, must likewise cultivate and practice them, being reborn into the impure-lands. Thus from equal causes equal effects are produced, and on this point there is no difference. The only difference lies in the passages

to Moksha and in the special aims taken at the time when the first awakening occurs. We have no space fully to dwell upon the various manners in which the other sects analyze the principles of Buddhism, but they may be inferred from the foregoing.

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